LIBRARY OF PRINCETON
SEP 18 1914
THEOLOGICAL SEMINARY

Division SCC
Section 9365
v. 27-28

Digitized by the Internet Archive
in 2015

https://archive.org/details/womanswork2812pres

WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXVIII—1913

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

PAGE

ADVANCE 187

AFRICA—Missionaries in 195
Letters from 66, 209
Paragraphs on 2, 32, 173
Notes on 2, 169, 173, 193, 194
Visiting the Dwarfs 195
Thirsty Women and Girls 196
Every Day Life 200
Interested Tribes 202
Experiences with Sick and Well 203
A Warning and an Example 204
Medical Needs 205
Drumming up Pupils 206
Hopeful News from Elat 207

AN EXAMPLE OF FAITHFULNESS 92

ANGELS' TALK 177

ANNUAL MEETINGS 135, 138, 139, 140, 141, 164, 165

BAHAISM, Review 21
Note on 50

BOOKS received 184
Noticed 98, 112

BOOK REVIEWS—A Rainbow in the Rain 21
Bahaism 21
Notable Women of Modern China 22
Life of Dr. J. R. Miller 64
New Thrills in Old China 116, 180
The King's Business 179
Suggestions to Leaders 180
The Modern Call of Missions 182
Human Progress through Missions 182
A Muslim Sir Galahad 182
Inside Views of Mission Life 183
World Work of Presbyterian Church in the United States 184
Three Men on a Chinese Houseboat 184
Thiuking Black 228

CENTRAL COMMITTEE'S FOREIGN MISSIONS DAY AT GENERAL ASSEMBLY 155

CHANGES IN THE MISSIONARY FORCE 21, 44, 64, 93, 112, 134, 163, 188, 208, 230, 250, 284

CHINA—Missionaries in 3
Letters from 66, 89, 113, 136, 160, 281
Paragraphs on 3, 12, 60, 178, 184, 194, 218, 229, 230, 242
Notes on 1, 2, 26, 121, 122, 145, 146, 169, 266
Religious Significance of the Chinese Revolution 4
Through Suffering to Peace 6
Pity the Blind 7
Fate of the Blind Girl in China 8
A World Wide Parish 10
Dedication Day 12
Steps Forward in Hainan 13
Paotingfu Patients 13
"Refugeeing" 14
Institute for the Deaf and Dumb 16
From What Base Uses 64
At the Language School of Nanking University 83
How Dr. Latimer Helped 130
At Nanking University 134
Those Poor Little Boys 154

CHINA CAMPAIGN, Some Reasons for 15

CHINA CAMPAIGN 19, 92, 161

CHINESE IN THE UNITED STATES—
The Ministry of the Chinese Mission Home 132
The Orient in the Occident 123
Are the Chinese Grateful? 126
An Outcrop of Christianity 127
A Last Message 128

CHRISTIANITY AND THE DEFEATED TURKS 159

COLORADO SYNODICAL SOCIETY 143

CONFERENCES 69, 97, 116, 121, 174, 237, 261

CO-OPERATION IN MISSIONARY EDUCATION 163

DEVOTIONAL IN OUR MEETINGS, THE 235

DOES IT PAY? 142

EDITORIAL NOTES—Furloughed Missionaries 25
Americans in Manila 25
Noon Meetings at 156 26
The Moslem Propaganda 26
Moving 49
Recognition of the Drama 49
The Turkish Empire 50
Statistics of Missionary Progress 73
Financial Administration of WOMAN'S WORK 97

PAGE

The Woman's Evangel 121
Giving Credit on Quoted Paragraphs 122
The World in Chicago 122
Central Committee 145
Total gifts from Women's Boards 145
The Spirit of Missions 145
A Devoted Giver 145
Silliman Truth 146
Orders for Literature 169
Mission to Lepers 146, 170
Progress 193
Kennedy School of Missions 193
Bible Society 193, 266
Canadian Women 194
New Recruits 241
"Adopted" Missionary 241
Buddha's Birthday 242
Missionary Review of the World 242
Judson Commemoration 265
United Missionary Campaign 266

EDITOR'S LETTER "To Our Missionaries" 11

EVERYLAND 20, 26, 265

GUATEMALA, Missionaries in 243
Paragraphs on 258
Notes on 50, 218, 241
Back in the Harness 255

ILLUSTRATIONS:

Africa: Young Negroes at Livingstone's Grave in Westminster Abbey, 55; Livingstone's Last Journey, 56; African School-girls, 197; Christian Headman, 201; Giving Surgical Treatment, 205; Zamo Ntem, 207. *China:* Dr. Merwin with Evangelists and Nurses, 6; Girls' School at Lienchou, 8; Mrs. James B. Cochran, 9; Hospital and Compound at Tengchou, 12; Red Cross Workers, Students and Nurses, Peking, 14; The Little Church on the Mountain, 128; Dr. Nan Latimer, 130; Leaning Pagoda at Soochow, 158; Miss C. Hawes and Helpers, 181; Language School Relaxing from the Study of Chinese, 134. *India:* Dr. Ewing and Dr. Lucas, 17; Delhi, India's New Capital, 77; Three Stages in the Life of an Indian Widow, 78, 79; Tent Under the Thorn-Tree, 85; Christian Young Men of Kennedy Hall, 87; Texts on Allahabad Church, 87; Laxmibai and Her Daughter, 152; Allahabad Wedding Parties, 174; Mrs. A. L. Wiley, 252. *Korea:* Pinsie and Her Old Mother, 30; First Ward of Fusan Hospital, 31; Workers' Class, Pyeng Yang, 33; Watermark Bridge at Seoul, 37; Street Vender with Load of Crocks, 38; The Woman's Daily Task, 40; A Fashionable Lady in Korea, 183. *Japan:* Mrs. T. C. Winn, 34; New Chapel at Port Arthur, 53; Science and Sewing Rooms at Hokusei Jo Gakko, 61; The Samisen, 63. *Mexico:* Glimpses of Revolution, Street Scene, 248; U. S. Embassy During Bombardment, 249; Tower of Police Station, 249. *Persia:* Mrs. Wilson and Miss Grove with Lepers, 272; Tomb of Esther and Mordecai, 268; Arpadara, the Leper Village, 272. *Philippines:* Bradford Memorial Chapel, 220, Manila During the Rainy Season, 223; Penitentes, 224, 225; Ellinwood School for Girls, 226. *Siam and Laos:* At Mission Meeting, 102; Kru Soon See with His Family, 104; Yaw Women, 108; Group of Miaos, 108; New Church at Sritamarat, 110; Lao Girl, 111; King Maharijivawudh, 112. *South America:* Volcan Tronador, 245; Street in Valparaiso, 246; Four Young Men Impersonating Famous Characters, 255. *Syria:* Group of Patients at Lebanon Sanatorium, 276; Mrs. Nicol and Her Moslem Boys, 280; An Arab Salutation, 279. *United States:* Kindergarten Pupils in Mott Street, New York, 123; Mrs. E. A. Sturge and Japanese Ladies, 126; Glimpse of Chinatown, San Francisco, 133; Miss Margaret E. Hodge, 147; Mrs. John Balcom Shaw, 148; Mrs. C. R. Hopkins, 149; Mrs. H. B. Pinney, 150; Mrs. S. D. Luckett, 159; Outgoing Women Missionaries, June, 1913, 171; Mrs. Henry R. Elliot, 199.

INDIA—Missionaries in 75
Letters from 89, 113, 136, 185, 233
Paragraphs on 80, 87, 101, 207
Notes on 2, 26, 50, 74, 146, 193, 217
How Dr. Ewing Worked, Died and was Honored 17
Wireless S. O. S. of India's Women 75
By the Wayside and in the Home 78
Between Stations 80
Indian Highways for the Gospel 81
Dining Out at Sarawan 84
Unreached Classes in India 86
Teaching at Lahore 86

PAGE

Joy Days in the Villages ... 88
Nursing Department of Miraj Hospital ... 105
School and Village Work ... 129
Life Story of Laxmibai ... 151
What the Intellect of India Reads ... 172
New Building at Jagraon ... 199

INTERNATIONAL REVIEW OF MISSIONS ... 261

ITEMS OF THE SUMMER SCHEDULE ... 142

JAPAN—Missionaries in ... 51
Letters from ... 18, 66, 93, 113, 209, 233,
Paragraph on ... 64
Notes on ... 26, 49, 73, 146, 194
Mrs. Winn of the Japan Mission ... 31
A Gentle Lady ... 35
What Japanese Christian Women are Doing in Korea ... 51
The New Chapel at Port Arthur ... 53
Hokkaido Work and Workers ... 59
Y. W. C. A. in Japan ... 61
Imperial Funeral ... 63
Japanese in the United States ... 121

KOREA—Missionaries in ... 27
Letters from ... 18, 41, 113, 185
Paragraphs on ... 40, 109, 173, 206
Notes on ... 121, 169, 173, 218
Tribulation in Korea ... 27
Giving and Getting Joy ... 30
Korean General Assembly ... 32
Systematic Seed Sowing ... 33
A Post Wedding Journey ... 37
A Gleam of Christmas Joy for Anxious Hearts ... 40

LAOS—Missionaries in ... 99
Notes on ... 97, 98, 116
Letter from ... 281
Customs and Superstitions in Nan Province ... 99
Education in Laos ... 101
Chinese in Laos and Laos in China ... 106
Accessions in the North Laos Mission ... 107

LIVINGSTONE, Note ... 26
Doctor David ... 54

METHODS WHICH BRING RESULTS ... 67

MEXICO—Missionaries in ... 243
Letter from ... 66
Notes on ... 73, 170, 217, 242
Work Goes on in Mexico ... 153
With the Boys in Mexico ... 153
In Time of Storm and Stress ... 247
Revolution Seen from the Housetop ... 248
Silver Linings ... 253

MINISTER AND WOMEN'S SOCIETIES IN CO-OPERATION, THE ... 115

MISSIONARY CANDIDATES AT WORK ... 251

MISSIONARY EDUCATION LITERATURE ... 232

MISSIONARIES, LETTER TO ... 11

MISSIONARY AND WORK FOR WOMEN, THE ... 244, 273

MYSTERY OF THE SPIRIT'S POWER ... 158

NORTHFIELD ... 68

NOTES FROM HEADQUARTERS ... 22, 45, 69, 93, 143, 166, 189, 213, 237, 261, 286

NOTICES ... 62, 68, 92, 117, 284, 285

OBITUARY NOTES AND ARTICLES—Necrology of 1912 ... 1
Mrs. James B. Cochran ... 9
Mrs. J. P. E. Kumler ... 21
Mrs. Henry Forman ... 25
Mrs. S. A. Moffett ... 25
Mrs. J. M. W. Farnham ... 73
Dr. A. H. Ewing ... 74
Rev. H. B. Pratt ... 74
Dr. Nan M. Latimer ... 98
Mrs. W. H. Clark ... 98
William Borden ... 121
Miss Isabelle Teete ... 122, 157
Dr. F. J. Hall ... 145
Mr. L. H. Severance ... 170
Mrs. L. J. Beebe ... 170
Mrs. T. C. Winn ... 194
Mrs. A. L. Wiley ... 193, 252
Miss M. J. Morrow ... 265

ONE YEAR'S STEWARDSHIP ... 212, 235, 265

OPENING THE LETTERS ... 67

ORGAN OFFERED ... 229

OVER SEA AND LAND ... 19, 68, 93, 142, 189, 213, 261, 284

OUR EDITOR ... 199

OUR SUCCESSORS AND OUR OPPORTUNITIES ... 20

PAGE

PERSIA—Missionaries in ... 267
Letters from ... 89, 113, 160
Paragraphs on ... 39, 231, 277
Notes on ... 2, 50
Happenings at Hamadan ... 39
Grateful Remembrance ... 62
Memories of Pioneer Days ... 267
Some Wise Men of the East ... 268
School Life in Persia ... 269
A Living Epistle ... 280
Without the Camp ... 272

PERSONAL NOTES—2, 25, 26, 49, 50, 73, 74, 98, 104, 122, 145, 146, 159, 170, 194, 217, 218, 241, 242, 265, 266

PHILIPPINES—Missionaries in ... 219
Paragraphs on ... 225, 231
Notes on ... 74, 217
The Year's Doings in the Philippine Mission ... 219
Entrance of the Word at Laguna ... 222
Holy Week in Manila ... 224
Cheerful Workers on Luzon ... 226
A Humming Hive at Dumaguete ... 231
Chinese Call for Prayer in the Philippines ... 232

PROGRESS AND PROSPECTS ... 147

PUBLIC ACKNOWLEDGMENT ... 36

PUBLICITY—WHY? ... 91

SIAM—Missionaries in ... 99
Letters from ... 41, 209, 233, 259
Paragraph on ... 125
The Land of the White Elephant ... 103
Making Calls ... 108
New Church at Sritamarat ... 110
Royal and Other Folk ... 111

SOCIAL SIDE OF MISSION STUDY, THE ... 260

S. O. F. M., THE ... 211

SOUTH AMERICA—Missionaries in ... 243
Letters from ... 18, 160, 185, 233, 259
Paragraph on ... 249
Illustrative Incidents ... 256

SUMMER SCHOOLS ... 91, 188, 189, 212, 236

SYRIA—Missionaries in ... 267
Letters from ... 41, 136
Paragraphs on ... 32, 159, 272, 277, 278
Note on ... 2
Twenty-four Invitations to What? ... 131
War and White Plague in Syria ... 296
Women's Share in Syria ... 278
Voice of the Third Generation ... 279
Mrs. Nicol's Home Letters ... 280

THINGS HEARD AND SEEN AT ATLANTA ... 156
Torrance, Mrs. A. A., letter from ... 44

TOUCH OF A VANISHED HAND, THE ... 60

TREASURER'S REPORTS ... 24, 48, 72, 96, 120, 144, 168, 192, 216, 240, 264, 288

UNITED DAY OF PRAYER ... 19

UNITED REPORT OF WOMEN'S BOARDS ... 212

UNITED STUDY OF MISSIONS: Committee ... 21
China's New Day ... 19, 43
The King's Business ... 92, 211, 235, 260, 283

VERSE—In Remembrance ... 37
Livingstone ... 58
Resurrection ... 75
The Conquerors ... 81
Their Request ... 99
Open Gates ... 125
The King's Highway ... 152
A Cry as of Pain (with music) ... 176
Let Down Your Nets ... 198
Less or More? ... 221
The Magi and the Star ... iv
His Birthday ... iv

WE TOOK SWEET COUNSEL TOGETHER ... 187

WHY ONE WIFE? ... 45

WHO'S WHO IN NOVEMBER NUMBER ... 243

WITH PRESBYTERIAN YOUNG PEOPLE—On the Wing, 42; Programmes for C. E. Meetings, 42; Westminster Guild, 65, 90, 137, 234, 282; Student Work, 65, 137, 282; Progressive Missionary Tea, 114; Missionary Dramatics, 114, 137; Wellesley Volunteers, 114; Raising Money, 114; Y. W. C. A. Conference, 137; The Student and Her Church, 186; How we Help Our Missionaries, 186; Work in "We Do" City, 210; Young Women's Camp at Boulder, Col., 210; A Good Idea, 234; Missionary Exchange, 234; The Meaning of Christmas, 257; A Remarkable Advertisement, 258; The Ballad of the Saint, 282.

WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor

Vol. XXVIII. DECEMBER, 1913 No. 12.

One Year's Stewardship is just received fresh from the press. It is a compact volume of 215 pages, in stiff paper covers, well printed on good paper, and illuminated with many illustrations and maps. The volume contains the stirring chronicle of the work done by our six Boards in one year. A colored map shows the territory of each Board; lists of the officers and missionaries of each Board are given, and much fresh and valuable information. The book was prepared by Miss Ellen C. Parsons and issued by the Central Committee. We hope to give an extended review of it in our January number.

We are fortunate in having Mrs S. G. Wilson's poem, *The Magi and the Star*, for the readers of our Christmas number. It was written expressly, by request, for Woman's Work, and Mrs. Wilson says, "I have often rejoiced that the story of the Magi is an introduction to the Gospel for the Persians. I have loved to tell it, for it seemed to take away the reproach cast upon us of insolent intrusion, as if we came with *our* religion to supplant *theirs*. But this story shows they have first right of all the Gentile world to claim Christ, since their Magi were the first to recognize Him. It makes a wonderful appeal to them."

After the pages of our November number were all in type one of them was withdrawn from the press to print on it the simple line of announcement, just received by cable, of the death of Miss Margaret J. Morrow of the North India Mission. Many hearts here and across the sea were saddened by this tidings, but we should rather rejoice as we remember the twenty-three years of lavish, abounding, self-forgetful services, the visible manifestation of what the constraining love of Christ can do with one frail woman's life, and realize that she is now beyond all the heart-ache and sorrow, "forever with the Lord."

Rev. Dr. Arthur J. Brown sailed on November first for The Hague, Holland, where he will attend the annual meeting of the Continuation Committee of the Edinburgh Conference.

Dr. Mary P. Eddy writes from Wiesbaden, Germany, where she has been compelled to go for treatment of her eyes, which had been giving her much trouble. Writing in mid-October Dr. Eddy was on the eve of returning to Syria, but in her lamentations over having had to leave her work she omitted to mention whether her eyes had improved! But as she is allowed to go back we may hope for the best.

One hundred years ago Adoniram and Ann Hasseltine Judson landed in Burmah to begin their pioneer mission work there, little dreaming that a century later four continents would unite to honor the memory of their valor and devotion. Though they started as Congregationalists under the American Board, on the long voyage the young couple decided that their sincere convictions were those of the Baptist Church, and it was not the least proof of their consecrated courage that they promptly informed their supporters of this change. So it is to the Baptists that the glory belongs which is reflected from their lives of heroic endurance and achievement. That church is planning a six-months' educational campaign, beginning in January, to make Christians everywhere and of every name familiar with the chronicle of what the Judsons were and did. On the tablet in the cemetery

at Malden, Mass., is inscribed: "In Memoriam Rev. Adoniram Judson. Born August 9, 1788. Died April 12, 1850. Malden his birthplace. The ocean his sepulchre. Converted Burmans and the Burman Bible his monument. His record is on high." There too is the no less shining record of the fair young girl of twenty-one who for his sake and that of her high calling, faced tropical tempest and disease, savage persecution and cruelty with unflinching resolution, and left a memory which Christian women all over the world will always cherish.

CHRISTIANS of the United States and Canada are urged to join in earnest prayer for God's presence and help in the great work undertaken by the home and foreign mission leaders in the United Missionary Campaign. The object of the Campaign is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. During the winter broad educational plans will be instituted and many two-day conferences held with effective speakers, to prepare for a simultaneous personal canvass in March, when it is hoped to enlist many of the more than half of the twenty million Protestant church members who are doing nothing to meet missionary needs at home and abroad.

DR. EDNA E. ORCUTT reports that in each house which she has entered professionally she has made friends and gained larger opportunities to tell of the Great Physician. She works under difficulties without a hospital. Called to the one-room house of a Moslem on a bitter cold day, she found the patient surrounded by thirty-five women, all of whom were talking and also smoking. She first requested thirty of the women to depart, keeping five to help her. She then borrowed a stove, as the patient was suffering from the cold, and only after hours of preparation was able to proceed with the serious operation required.

DAN CRAWFORD'S lectures at the Union Theological Seminary have given to many a welcome opportunity to hear this stirring voice from Africa, which says so many arresting things that one longs to quote. "You must speak to the African, he can not read the words which, as he says, you 'imprison on paper.' We can learn from him that we must use or lose our memories. He has no note-book, therefore a marvelous memory. The missionary, coming to preach in a certain place, was astonished to hear his audience repeat like a gramophone the sermon he had preached to them ten years before!" "Heaven is beyond the stars,' says the missionary. 'Yes,' says the African, 'the stars are the lights that He leaves burning along the road to His city.'"

A YEAR or so ago the Christians of Yihsien field were exhorted to give up smoking and drinking. Some time later Elder Chiang and his helpers made a circuit through the field and returned with a bag full of curios, such as pipes, wine-jars, idols, etc., which had been donated to them by the owners.

AGENTS of the Bible Society think that thus far the disturbances in China have conduced to the furtherance of the Gospel. Although their issue for the present year will reach two millions of Bibles, Testaments and portions of the Scripture, yet they have been unable to supply all that were called for.

MRS. C. N. MAGILL has had a large family, eleven boys and girls having been taken into her home at Lucena, P. I., in order to make it possible for them to attend school.

MRS. J. K. MCCAULEY says that already hundreds of the cards sent her, bearing a Scripture message, are in the hands of people in factories, hospitals and elsewhere all over Japan.

REV. DR. J. L. POTTER tells us that the Persian scribe who was helping him in the translation he was making of a little booklet on "Prayer" was so much impressed with the truths presented that he took his daily notes home to read to his family.

Our Missionaries in Moslem Lands

PERSIA

Direct mail for West Persia. *via* Berlin and Tabriz; for East Persia, *via* Berlin and Baku.

Mrs. E. T. Allen,	Urumia.	Dr. Edna E. Orcutt,	Tabriz.	Dr. Mary D. Allen,	Hamadan.
Mrs. J. P. Cochran,	"	Mrs. C. R. Pittman,	"	Mrs. J. A. Funk,	"
Miss Edith D. Lamme,	"	Miss Helen M. Shaw,	"	Mrs. J. W. Hawkes,	"
Miss Mary E. Lewis,	"	Mrs. L. C. Van Hook,	"	Miss Annie Montgomery,	"
Mrs. H. A. Müller, M.D.,	"	Mrs. W. S. Vanneman,	"	Mrs. E. T. Lawrence, M.D.,	Kazvin.
Miss Lenore R. Schoebel,	"	Miss Bessie Allen,	Teheran.	Mrs. C. R. Murray,	Resht.
Mrs. W. A. Shedd,	"	Mrs. E. K. DeWitt,	"	Miss Grace J. Murray,	"
Mrs. C. C. Sterrett,	"	Mrs. C. A. Douglas,	"	Mrs. H. C. Schuler,	"
Miss Lillie B. Beaber,	Tabriz.	Miss Mary Gardner,	"	Mrs. F. M. Stead,	Kermanshah.
Miss Helen T. Grove,	"	Mrs. S. M. Jordan,	"	Mrs. G.W. McDowell,	Ashitha, Turkey.
Miss Grettie Y. Holliday,	"	Dr. Mary J. Smith,	"	*Unassigned:* Miss Nellie Camp, Miss	
Mrs. R. M. Labaree,	"	Dr. Myra Sutherland,	"	Emma L. Campbell, Miss Alice O. En-	
Mrs. C. W. Lamme,	"	Mrs. C. H. Allen,	Hamadan.	sign, Miss Florence E. Murray,	

In this country: Mrs. F. G. Coan, 2114 Ridgewood Ave., Minneapolis, Minn.; Mrs. L. F. Esselstyn, 208 Maple St., Lansing, Mich.; Miss Ada C. Holmes Franklinville, N. Y.; Mrs. H P. Packard, 1311 E. 12th Ave., Denver, Col.; Miss Annie Stocking, Williamstown, Mass.; Miss M. K. Van Duzee, Lancaster, N. Y.; Mrs. S. G. Wilson, Indiana, Pa.

SYRIA

Address, except for Tripoli and Hums, "Care American Press, Beirût, Syria, *via* London and Brindisi."

Mrs. C. A. Dana,	Beirût.	Mrs. C. V. A. Van Dyck,	Beirût.	Miss Harriet N. La Grange,	Tripoli.
Dr. Mary P. Eddy,	"	Mrs. Paul Erdman,	Zahleh.	Miss Amy G. March,	"
Mrs. O. J. Hardin,	"	Miss Charlotte Brown,	Sidon.	Mrs. J. H. Nicol,	"
Miss Ottora M. Horne,	"	Miss Dora Eddy,	"	Mrs. W. S. Nelson,	"
Mrs. F. E. Hoskins,	"	Mrs. S. D. Jessup,	"		
Mrs. F. W. March,	"	Miss Evelina Craven,	Tripoli.	*Unassigned:* Mrs. Arthur B. Fowler,	
Miss Emilia Thomson,	"	Dr. Ara E. Harris,	"	Mrs. Geo. H. Scherer,	
Miss Rachel E. Tolles,	"	Mrs. Ira Harris,	"		

In this country: Mrs. Geo. C. Doolittle, Oberlin, O.; Miss Bernice Hunting, 548 N. Buxton St., Indianola, Ia.

Memories of Pioneer Days

I HAVE been writing an obituary notice of Mr. Easton, who founded the station at Tabriz and who, had he lived ten days longer, would have celebrated the fortieth anniversary of that event. The memorial service fell upon the fortieth anniversary of the arrival of a tired little band from Urumia, consisting of Rev. and Mrs. P. Z. Easton, Miss Mary Jewett, and a couple of Nestorian assistants, accompanied by the usual number that goes to make up a caravan. The following day, October first, 1873, they observed as a day of fasting and prayer for God's blessing on the new work to which they had been sent apart. The Moslems of Tabriz were called the most fanatical in all Persia and in less than five months a persecution broke out, for a deep interest in the presentation of the Gospel had been aroused which attracted the attention of the ecclesiastics, and a mob assembled at the residence of the missionaries, men were dragged through the streets and beaten, one dying a few days afterwards from the effect of his injuries and one baptized priest imprisoned and condemned to death, though afterwards released through the efforts of Mr. Easton.

Persecution continued off and on for some years. I came out in 1876 and well remember one day the next year when a congregation of a hundred and twenty or more was assembled, and at the close of service found officers at the gate who arrested eighteen. Some pushed on and out escaping the soldiers, others rushed back into the inner rooms of the premises, filling nooks and corners, and covering their faces with their cloaks as they sped across the court. The back entrance was also guarded but we quickly discovered that and no one tried to leave that way, though eventually all who had remained in the house escaped by that door, for the guards, seeing that no one went out through it, abandoned their post and that street was left clear, soldiers remaining at the front entrance for several hours.

After forty years, Mr. Pittman on a tour this fall was able to do street preaching without being insulted or having stones thrown at him. One man expressed his difference of views by mildly remarking, when he was asked in regard to the road, "These men have come to show us the way to heaven and they do not know the way to Tabriz!"

During the first year I was in Tabriz

I taught a few pupils; there were two Nestorians, two Armenians and one Moslem. The little Moslem boy could not carry his books through the streets for the bundle would be opened and he beaten for having Christian books in his possession. Now, not only have Moslem young men graduated from the Memorial School but Moslem girls are in the Girls' School, and I am now teaching a Sunday-school class of more than twenty Moslem boys.

Incidents of pioneer days, the story of the life and death of the martyred Mirza Ibraheem, and signs of progress were presented at a meeting held October first to commemorate founders' day, and then we sat down to a picnic supper with the band of newly arrived reinforcements as our guests. The presence of the young missionaries together with that of Mr. Labaree and family, who have been transferred to Tabriz from Urumia, in connection with this review of the past history of the station has given us a new impetus and an earnest desire that the next forty years tell far more for the advancement of the kingdom of God than the past has done.

(Mrs.) Loretta C. Van Hook.

TOMB OF ESTHER AND MORDECAI AT HAMADAN
Photo. by Mrs. L. C. Van Hook.

Some Wise Men of the East

On my way to Hamadan to attend the Annual Meeting of our mission, between Meshed and the frontier of Russian Turkistan I sold two hundred and thirty-seven volumes of Scriptures in Persian and Russian. . . . One man bought a book, tore it to bits, threw it on the ground and cursed it. The same afternoon a *sayid* (descendant of Mohammed), to whom I had sold a Persian Testament, said to me: "The books you have sold will have such effect that in two years you will not be able to supply the demand."

One day a Persian grandee of high standing, about sixty-five years of age, with whom I have exchanged visits many times, sent word that he wanted to come to my house. He came according to appointment and brought his Bible with him. We spent more than three hours in earnest conversation and Bible study. He is constantly reading the Bible and I believe his mind is as open to conviction as one could expect of a rich man highly exalted among his own people, saturated with the traditions and beliefs of Islam and having inherited the accumulated influence of generations of strict Mohammedan forefathers.

Another man of social rank and age similar to the one just mentioned, invited me to his house. I found him sitting on a costly rug in a well furnished room, with his Bible open before him. We spent the whole afternoon in Bible study. His Bible was marked in many places and he asked many questions. He was in no wise antagonistic but his whole attitude was that of a man wanting to know what the Bible really means. He insisted that we ought to have a reference Bible in Persian. He is constantly studying God's Word and has bought several copies and presented them to his friends besides sending several men to me who have bought Bibles. . . . Our sales to pilgrims are continuous, and when

one bears in mind that one hundred thousand pilgrims visit the shrine of Emam Riza every year, one sees again the unique opportunity which our position gives us for distributing Scriptures to every part of the Shia Moslem world. . . . The offering of a book for sale at once produces conversation and people will listen to the explanation of the Book, whereas they are not nearly so ready to listen when the Gospel message is not based on the offering of a book for sale.

MESHED. *(Rev.) L. F. Esselstyn.*

School Life in Persia

OUR course covers twelve years and only a very unusual girl can complete it before she is eighteen. According to Persian standards eighteen is very old for a girl to remain unmarried; to wait till she is sixteen damages her chances, thirteen and fourteen are still popular ages and thousands of girls are being married at ten and twelve. To extend our course to cover a longer period of time is out of the question. Our problem is: How can we adapt our present course best to meet the needs of girls in Persia? How can we make the most of the few years they are with us? How can we influence them most deeply and definitely for Jesus Christ?

The greatest academic event of the year was the exercises of our seventh graduating class in May. As there had been no class to graduate last year, the occasion was of great interest to the whole community. The class consisted of three Armenian and two Persian girls, the latter Moslems. . . . The Persian girls were not willing to speak before a mixed audience even though we encouraged them to wear their veils during the exercises. According to Moslem customs not only should the face of women be veiled but her voice should not be heard outside her own household. We were disappointed, distressed and disgusted at the extreme conservative position taken by these girls and their friends. We wanted people to know that Persian girls are as capable in every way as other girls. But we were entirely unwilling to insist on their doing anything that would be considered improper or immodest by their own people. So, as for the last class, we had commencement two days, printing on the invitation for the first day "Thursday afternoon for Persian ladies only." On that afternoon we went through the entire programme with some abbreviations. The Persian essays were given in full, but only a page or two of the Armenian and English essays were given as the audience could not understand them. The church was beautifully trimmed with snowballs and pink roses. Six Persian girls, dressed in white and carrying batons with rose ribbons, ushered with a dignity and grace that American girls might envy. It was a great sight to see the church packed full of women and girls and the order was nearly perfect, a contrast to two years ago when many of the guests preferred to talk rather than to listen.

The next day the church was crowded to the doors with a different set of people, mostly Armenians with a few carefully selected and highly favored Persian gentlemen. The Persian girls of the school wore their veils, the two Persian women teachers sat on the platform with their faces covered and the two Persian graduates were like draped statues beside their animated classmates. . . . The sight of these girls sitting mute and motionless while their classmates faced that great audience with the freedom and dignity of Christian girlhood brought out most forcibly the difference between Christianity and Islam. More than one Persian gentleman present felt and expressed shame at the situation. Two days later one of the Persian newspapers printed a very friendly account of the exercises

and with reference to the Persian girls said: "Of course the customs of the religion must be maintained but no one can produce any lawful reason why the Persian girls should not have delivered their essays; those present were much grieved not to have heard them." The fact that on a public occasion such a distinction was made between Christian and Moslem girls probably will ultimately do more for the cause of Christian womanhood in Persia than if Moslem traditions had not forced the distinction upon the attention of the public. . . .

To some of us the dearest memory of last Christmas Day is that of a little group of Persian Christian girls who came through wet, snowy streets, some of them a long way, to have a bit of Christian fellowship around an open fire. After tea and cakes we sang a Christmas hymn and then each told in a sentence or two why she was glad of Christmas Day. For some of them it was the first Christmas they had known and their faces and voices showed they had found the joy of the angels' message. The light of the Christmas Star is shining again in the East.

(*Miss*) *Annie W. Stocking.*

Iran Bethel School,
TEHERAN.

I WISH I had the pen of a ready writer to describe the pageant arranged by the Governor, to which he invited me and the teachers here. Of course, being in Persia we could not take young lady teachers, but Mrs. Funk and Mrs. McMurray, the bank manager's wife, accompanied me. There was a special room prepared for us, overlooking the garden, in which the pupils were to assemble. Our American Boys' School marched in first. Their decoration was a simple epaulet with the initials A. B. S. embroidered in red on a blue ground. About forty were present. Rev. J. W. Hawkes and Rev. C. H. Allen represented the faculty. Next was the Bahaiee School. Persia's revolution has done so much to give religious freedom that this very sect of Moslems who, thirty years ago, were afraid to appear to be what they really were, exercised the privilege of falsehood their deceitful faith grants them, and called themselves Christians so as to save their lives from danger, now appear openly. Their school-boys, with a banner before them, marched in military order to the time counted by a drill master, provided by the Governor of Hamadan. Next came many boys from the Jewish Alliance School; then one of the newest of the Moslem schools. The pupils filled the great yard of Government House, and there were military drills and calisthenics by the boys. When addresses were read by representatives from the Jewish schools the first one was by a grandson of Mrs. Hawkes's Jewish Girls' School—that is, his mother was first a pupil, then a teacher there, and was the first Jewish woman to confess her faith in Christ and be baptized openly. The young man who led in the Bahaiee School was also one of Mr. Hawkes's first pupils.

We had tea and choice candy, and the pupils all had tea. There were rice flour cakes, on which were inscribed two words in Persian, "Education and Freedom." Each pupil received one, and then they were massed in one spot while the Governor presented each with a silk flag, on which were the same two words. I was so very glad the Governor, who is pleased to call himself my son, because he married a schoolgirl, invited me. Among those invited, with the residents of Hamadan, were one Director of the Oriental Manufacturing Company, from Toronto, Canada, and another from Paris; it was a joy to me to tell them of the contrast between the day's proceedings and what was possible thirty years ago; that Mr. Hawkes laid the foundation of all the school work. When his first class of boys graduated they were immediately snapped up by the Imperial Bank, and though we rejoice that there should be good business men in Persia, it is difficult now for us to keep any young

men for teachers and preachers, the pupils of our Boys' School are so much in demand for business. It was pleasant to have the Governor say to us before all the strangers—Scotch, English, Russian Vice-Consul, Turkish Consul, French, Canadian, Greek and Jew: "All this we have seen to-day has been made possible through your work"—meaning the missionaries'. Another gentleman said, "They make a great show, these other schools, but it is from your Boys' School that the young men who have done solid work there have been chosen."

At the Girls' School on graduation day over the platform was the school motto in green: "*Ever, only, all, for Christ*," and the girls' class motto, in pink: "*Whatsoever Thou, O Lord, commandest us, we will do.*" So as He commands us to strive to gain an entrance among these Moslems, and win their love for Christ, we will do that, as well as whatever else He commands.

(*Miss*) *Annie Montgomery.*

HAMADAN.

IT is fascinating to watch the development of the new girls. It seems to me I never saw the young of any animal so awkward in using the faculties God has given them as these children of the darkness. They have never used their brains and even their hands and feet are unknown instruments. God created them with two hands but they have made of one merely a hook to hold the ever-present *chudra* in place. Their feet have never been used, because anything but the stateliest walk is considered improper for a lady. If their physical and mental powers are dormant how much more their moral and spiritual. The common virtues of honesty, truthfulness, faithfulness and many others are sadly lacking in even the highest and best of them. . . . But it would do your heart good to hear some of those who have been awhile in the school, big and little, stand alone and repeat from memory the Ten Commandments, the Beatitudes, the twenty-third Psalm and other portions of Scripture, learned not as required class work but voluntarily. We rewarded each of these with a postcard. (*Miss*) *Mary E. Lewis.*

Fiske Seminary,
URUMIA.

AT the Memorial School for Boys in Tabriz evangelistic meetings were held for seven successive evenings following the week of prayer. The leaders were chiefly the teachers. Interest increased during the week and the final meeting lasted till midnight with testimonies and prayer. Even before this different boys had been coming to confess their desire to follow Christ. In all sixteen boys came, of whom eleven came before the session of the church for examination and were received on probation. . . . These conversions among the boys were the harvest of the faithful work of Dr. and Mrs. Wilson during past years. Nearly every boy when asked what had first led him to desire to follow Christ replied that it was talks with Mrs. Wilson and her prayers and tears as she pleaded with them to give their hearts to God. She is greatly needed, not only for what she did in mothering the boys and caring for them but especially for her personal work among them.

(*Rev.*) *Frederick N. Jessup.*

MISS MONTGOMERY, after long years of effort, has succeeded in obtaining a piece of property which she presented to the station, and which will make a most desirable and needed addition to the school. Now she is at work enlarging the building, which has long been too small to meet the needs of the school. Mrs. Russell Sage has made this purchase possible and now has crowned her interest and prayers by endowing the school.

DR. MARY D. ALLEN reports that since the opening of the women's dispensary and hospital at Hamadan in October last, the attendance at the dispensary has been 744; outside cases 329 and thirteen surgical operations have been performed.

IN the entire city of Kashan, with a population of fifty thousand and as many more in the outlying suburbs, there is not a single physician to care for the sick who is worthy the name of doctor.

(Rev.) C. A. Douglas.

"Without the Camp"

TEN miles from Tabriz, in the deep valley of the Aji Chai, is the village of Arpadara. Here lives a community of lepers, old and young, those with no sign of the disease upon them as well as others with fingers and toes rotted away, huddled together in a score of mud huts. Their living comes from the *shahis* given to those of their number who beg along the highways, and from wheat raised on their small patch of stony ground.

ARPADARA, THE LONELY VILLAGE AMONG THE MOUNTAINS WHERE THE LEPERS ARE ISOLATED
Sent by Mr. T. L. Kirkpatrick.

MRS. S. G. WILSON AND MISS GROVE TELLING THE GOSPEL STORY TO A GROUP OF LEPERS Sent by Mr. Thos. L. Kirkpatrick.

In order to alleviate the suffering of these unfortunates the missionaries in Tabriz have raised a fund among themselves and among the Europeans of the city, and with this money they purchase supplies of various sorts and take them to the villagers several times each year.

On a recent trip we found about eighty people there. Some were off begging along the roads. In the village there was but one man who could read, and at that time his eyes were almost gone. He asked us if we could give him glasses with which to see. The lepers also told us that the bedding which had been brought out for the winter had been stolen from them when a band of robbers raided the village. Several of their houses had fallen in, and they had an insufficient number of strong men to repair them. Most pathetic was the sight of a number of children showing no signs of the pest and probably not fated to have it could they be taken from close contact with those in advanced stages of the disease.

Soon after we arrived Mrs. Wilson and Miss Grove took the women aside and held a meeting with them, while Mr. Pittman talked to the men..

I am told that there are many lepers in Persia, but as yet no organized work is being done for them nor any serious effort made to see what can be done toward saving the children by segregation.

Thos. L. Kirkpatrick.
Thaw Memorial School for Boys,
TABRIZ.

The Missionary and Work for Women

II.

(Concluded from November number.)

About twenty of the new missionaries are going out to teach—I would that there were two hundred. If the Christian young women of the United States could once get a glimpse of the opportunities there are for teachers in the foreign field, the ranks here at home would not be so overcrowded. It is a fascinating work. The children of any land, whatever may be the defects of their elders, are adorable. It is also an exacting work. The hours are long, the equipment meagre, the climate enervating. In many places the teacher must have a range of subjects as wide as her district, and train her assistants before she can get any adequate help. But it is wonderful to see the young minds unfold, the ancient superstitions and prejudices disappear, and to lay the foundations of truth and moral cleanness where before all was unstable and vile. Boarding-schools present still wider opportunities and still deeper exactions. There is no shutting up of books at a given hour and going forth to freedom from care and responsibility. It is a responsibility that walks with you all day and haunts your dreams by night. Problems hitherto unmet have to be faced and solved. But as in other work, to the young woman who is willing to pay the price of sinking her life in that of her pupils, and working not for the acquirement by them of so much arithmetic and geography, but for the actual conversion of boys and girls to Jesus Christ, the recompense is limitless.

This is what makes the mission school different from others. In most places, the school must do for the child what the home, the church and the community at large does for him in our own land. On the mission field alas! the home and the community tear down almost as rapidly as the school can construct. And the true teacher will not be content with the educational progress of her scholar. She will reach down into the depths of his spiritual nature. This constitutes the chief advantage of the boarding over the day-school. The child is isolated for a time from his natural environment and brought into close personal touch with Christian ideals, as worked out in a true home school. Well for those schools which can say with truth, "Every young man or woman graduated from this school has gone out a Christian." This is the ideal, but it is an ideal which will fail of accomplishment unless you as teachers hold it before your eyes unceasingly and refuse to allow yourselves to be caught in the seething maelstrom of routine work. It is so much easier to keep books, or supervise dormitories, or to do any of the numberless things which are all important and which have to be done, than to keep before you the personal touch of a saving Christ on every life which comes beneath your influence. A mission school may stand for high moral ideals and good citizenship and pure womanhood and yet be a failure if it does not go beyond these.

And the true teacher will reach out behind her pupil into

THE HOME FROM WHICH HE COMES.

If she does not, she knows that in large measure her work will be overthrown. Her daily routine may be so exacting that it is impossible for her to do any extensive visiting of this sort, but she will see that it gets done by somebody, and in vacation time will improve every opportunity to reach the child's mother. Too often one sees the evils which come from a disregard of this duty. The child, accustomed to the new atmosphere of the school and the new ideals which it has raised in his heart, goes back to the home with eyes wide open for differences and defects. His mother is not like the charming foreign lady; she doesn't wear pretty clothes and speak to him in a sweet voice. She is

an ignorant woman—why should he obey her? Too often one sees children who have been educated through the bitter sacrifices of hard-working parents, absolutely regardless of filial respect and obligations. The true teacher will seek to overcome this.

There yet remains the third class of work which many of you will be called upon to do—the evangelistic. This work among women has fewer limitations than that already considered. A married woman as a rule is limited to her own home or the local church; the teacher to her school, with a possible visit to the homes of her pupils during vacation; but the evangelist is a free lance, not tied to any place, nor limited by times and seasons. Evangelistic work means direct, personal contact with the women of a city or a district or a province, through the medium of visitation, special meetings, Bible classes, conferences, etc. It may include both the home and the school, but as instruments of convenience rather than set forms of work. You may go with a Biblewoman to live in a city where no work has ever been previously attempted, using the little home you may establish as the background of your effort; or you may go to live in the family of a national pastor for a time, to stimulate him and his work and to do a special work among the women of that district. Or you may gather the women from a given district into centralized classes for special instruction. There may come a time when a school will best serve your ends, so you will establish it, and find and train some national teacher to take charge of it, while you go on to some other need. In evangelistic work you will be free to use whatever instrument may best serve your purpose.

This work is less dependent upon material equipment than any other kind, but it has its drawbacks and its difficulties. There is a certain vagueness about it which is perhaps the reason why many people do not incline to it. A school is something tangible—you teach so many hours a day, and can point to definite results. But the evangelist sows the seed, and often waits long for the harvest or another reaps it. The evangelistic worker needs to be a stern taskmaster—with himself! And the suction of organized work is tremendous. In your first years you will have to fight against it, unless you expect to make it your life work. You have not the language, you cannot preach, but you can teach English or music in one of the schools; you accept the proposition with eagerness, glad to feel that you have a part, however tiny, in the running of the great machine. And before you know it, you are caught in the grip of a centralized or institutional work. It is a good work, but it is not that work for which you went out. I have always been grateful to my Secretary for his advice when I first went to South America: "Don't allow yourself, Miss Smith, to be lured away from definite evangelistic work." And it has cost something to follow it. To many people educational or institutional work has the same relation to evangelistic work that the proverbial "bird in the hand" has to the "two in the bush." "How is it possible," said a good woman in Chile, "that Miss Smith should prefer to visit among these good-for-nothing women on the hills rather than train up the forty children in the Sheltering Home?" The forty children were tangible; the work among the women vague and (to her) incomprehensible. So one may be caught in the routine of a city church community and prevented from doing the larger work among a dozen churches of a country district.

EVANGELISTIC WORK IS AS BIG OR AS LITTLE AS YOU ARE YOURSELF.

It is limited only by the personal limitations of the woman who tries to do it. There is room in it for the largest consecration, tact, judgment and common-sense, or, in the words of the

Bishop's little son in that delightful story which Miss Harris told us, "You will get out of it just as much as you put into it." *

On the other hand, one must guard against the temptation to do all the work one's self. "If you want a thing well done, do it yourself" is just as fundamentally true on the mission field as at home, but it is a maxim which you want to forget, and substitute for it, "If you want a thing done, teach someone else to do it." It will be done ill; it will take twice as long, and it will demand of you ten-fold more strength of mind to stand by and keep your hands off than to have done it yourself three times over. But you have only to stop and think about it for a moment to realize how reasonable this is. There are fifteen millions of adult women in Latin America, and there are not more than fifteen women doing evangelistic work among them. In the city of Valparaiso alone there are fifteen hills, each with a population of ten thousand. One woman could not hope to reach in a lifetime more than ten thousand people, so that the fifteen women at present working in Latin America might sink their lives in Valparaiso alone and still have a colossal task. There are tens of thousands of towns and villages in China, Japan, India and South America where you could spend your whole life, and at its close you would have gathered together a little group of Christians. There are missionaries who work on that principle. It is a constant temptation to follow it. But Japan and China, India and South America are never going to be really touched by the Gospel until evangelists from each nation preach it to their own people. Therefore from the very first of your evangelistic work, look out for leaders, and train them. Don't wait until you can get a half dozen; begin with one if no more are available. This is more difficult among women than men—you will need to be careful in their selection. Often the women who are most apt for the work are tied down by domestic cares. You will find women who can talk like the angels in heaven, but whose daily life, after you come to know it, does not substantiate their testimony. But slowly and surely, if you keep this goal before you, you will be able to gather about you a company of earnest women in every district who can do far more for their own people than you can ever hope to do, because they know them, and who can extend your influence over a far wider territory than if you should work alone. It takes years for an Anglo-Saxon to learn to think in Oriental or Latin terms. It is eighteen years since I went out to South America, but I feel that I am only at the A-B-C of learning how to do truly effective work.

In going out to our fields—some of you to your new and untried ones, and the rest of us to the lands that have become so dear—let us keep before us the aim of which Dr. Speer spoke. Whether as wives, or teachers, doctors, nurses or evangelists, let us hold it steadily before us: MAKE JESUS KNOWN, personally, definitely, continuously. Let us check up our work week by week by that standard, seeing where we have failed, and guarding against the fearful tendency to let other things intervene and supersede. MAKE JESUS KNOWN through all the radius of which my home may be the centre; MAKE JESUS KNOWN through all the channels radiating from my school; MAKE JESUS KNOWN to every woman, however ignorant or degraded, within the reach of that group of women, large or small, to whom I may, through the operation of His Spirit, be able to communicate the "contagion of a great enthusiasm."

Florence E. Smith.

*The Bishop took his little son with him to the confirmation service at which he officiated. As he entered the church he put a half-dollar into the box for offerings at the door. After the service a church official said politely, "It is our custom to give the offering to the visiting clergyman." He unlocked the box and handed to the Bishop its only contents—his own half-dollar. As they walked along the little boy noticed that his father seemed sad, and presently, by way of comforting him, remarked, "Well, father, if you had put in more you would have got more!"

A GROUP OF PATIENTS FROM THE LEBANON SANATORIUM Sent by Dr. Mary P. Eddy.

War and White Plague in Syria

THERE is an Arab proverb that says "God smites with one hand and sustains with the other." We have seen this Empire smitten again and again while at the same time God's mercy sustained those who trusted Him. For us all these overturnings mean opportunities.

In these war times, as many as were able have "redeemed" themselves from military service by purchasing exemption. Some have repeated the payment three times, at an expense of seventy Turkish pounds (about $310.80). But what of those who cannot pay? Our faithful Biblewomen who go about reading and talking to Moslem women, Jews and Christians, tell us of the need of those whose husbands and sons have gone to war. A Moslem young lady, pupil in one of our schools, hunted up needy cases and brought me another list. She said to her father: "I am ashamed to go alone and knock at people's doors to find out the needy." His reply was: "Later you will need to knock at the door of God's mercy, so you had better go now." For hours this Moslem girl and I walked in the heat until my arms were blistered by the sun, but never a word of complaint came from my companion. When I proposed a carriage in which to return home, she remarked: "We shall have more merit if we walk."

To each family we were able to give only "ten pounds of flour" and five cents in money; two cents for salt and three for baking the bread in the public oven. I must put on record that in all the calls we made, not one person asked more for herself, but several would say: "God will reward you if you will add to your list such and such a person." One or two old persons pitifully told of their destitution, and appealed to me with their suffering, and later we sent them a share. We who have always

been accustomed to move about cannot understand these shut-in lives, who rarely have been outside their doors. Now that want has come, their husbands having died in the war, they are hopelessly helpless. They have never worked, they do not know what to do. They accept all as fate and by degrees will fade away.

A Moslem and his family were summering in a home belonging to a Christian. While the owner and the Moslem were talking the daughter of the latter came to him and said, "My mother would like to drive with you in the carriage." The Moslem reflected a second and said to the child, "Yes." Then he turned to the Christian and made this statement: "I have been married forty-eight years and I have never been in a carriage with her; I consented to her request only because I was ashamed to refuse before you. I shall drive to the entrance of the next village and then I shall get out."

A question may be asked: Where did your funds for flour come from? From various sources. We have been for three years without a regular pastor over our Anglo-American community; those who supplied the pulpit took no salary, so the sum was divided among the wives of the pastor's committee. A traveler gave a small sum, our Christian Endeavor Society and the pupils of the American School for Girls also gave a donation. But our supply is now exhausted. We tried in every place to give a message, and that is what I would call our special *opportunity* of reaching these people. The Moslems we found neat in their homes, but the Jews very untidy.

Those women who are able to work earn a little money by making needlework borders on veils and such little things. They receive only five cents a veil, and they make one hundred crocheted buttons for five cents.

Another great opportunity is the Lebanon Tuberculosis Sanatorium, which gathers rich and poor, old and young, regardless of creed. At this time the patients are thirty-four in all, including three children—an orphan from Egypt, a little Moslem girl and another child of six years old. A young Bulgarian is from Robert College; a young man brought back from America, and three Greek gentlemen, one of whom thought eggs would cure him so he ate fifteen a day till he had consumed thousands, and then he stopped. Moslems, Jews, Armenians, Bulgarians, Greeks and Russians are all gathered under the great canopy of God's mercy in those beautiful pine groves.

Kind friends are always ready to help us with services, and the nurses say that if they can only know they are being sustained by the prayers of God's people, they feel that they are not carrying the burden alone.

(Mrs. F. E.) H. M. Eddy Hoskins.

BEIRUT.

[Our readers will remember Dr. Mary Eddy's appeal a year ago for twenty small, screened, metal tent-houses, to be given in commemoration of her twenty years of service, for the use of the tuberculosis patients. Perhaps they will also remember that we had the pleasure of announcing that more than the number of houses asked for were given by friends in this country. Dr. Eddy writes: "These new shelters have proved most wonderfully adapted for the Syrian hot climate and we cannot enough express our gratitude to those friends who sent them to us. The double ventilated canvas roof keeps out the sun and the screened sides keep out mosquitoes and flies while admitting the needful fresh air. When it rains there are canvas sides securely fastened to keep out wind and storm. We had a fearful thunder storm in July and the tent-houses kept the patients safe and secure at the worst." And Dr. Eddy adds: "For ourselves we want more letters from America. I have no time to write and yet I am always so hungry for letters and so expectant every mail that comes." —EDITOR.]

DID I tell you that our Alumnæ Society has made up a Jubilee Fund for the school, amounting to two hundred dollars? At their special request it will be used either to furnish the library or a science classroom in the new building. We appreciate what they have done and the more especially since war and cholera, etc., have made times particularly hard for our dear graduates, married or single. It was their own idea to raise this fund, managed entirely by themselves.

American School for Girls. *(Miss) Ottora M. Horne,*

BEIRUT.

I HAVE just had a talk with an old, old woman whose time on earth is short, but who said: "I wish you would tell me just how to find the Saviour." In many places we hear a "going in the tops of the mulberry trees," and it is a time when all who love God and desire men to know Him should pray for Persia. *(Mrs.) Loretta C. Van Hook.*

TABRIZ.

Woman's Share in Syria

My regular work is in Sidon Seminary, with its sixty-five boarders, its day pupils and kindergarten. Life centers for a large part of the year around the activities in that old, irregular pile of limestone buildings, with classes, supervising, visitors and all the details of a boarding school. But at different times one or another of us two ladies goes to other homes in Sidon or to a village outside, our horizon is enlarged and I hope some good is done.

Several years ago Miss Law started going to Moslem homes in the city wherever an opening appeared, and to a certain extent the custom has been kept up of trying to hold these informal little gatherings on Sunday afternoons for reading and simple exposition. In some places we are eagerly welcomed and are listened to; in others the utmost indifference prevails.

We are not troubled much in the winter season with the sleepiness of our little audiences, but in the summer, when we are off in the villages, we have to be on the lookout constantly. The women work very hard in the summer as a rule, especially the village women, who have to prepare their winter stores. They have a custom of rising long before dawn to start their weekly or fortnightly baking of their loaves of bread. In most village homes they fatten a sheep to provide a rich store of fat and salted meat for the year's use. Four times in the twenty-four hours that unwilling animal has a prepared food of grains and leaves forced into its mouth handful by handful, the first feeding being long before you and I are up and the last late in the evening. If the family owns a vineyard or a few fig trees, then different members gather the white and black grapes for raisins, wine or *'arak*. The figs are likewise spread out, often opened first, to dry in the sun, and much of this work is done by the women and girls. They also look after the making of the tomato preserve, and the "bitter herb" made from wild sage and sumac. Add to this the fact that, if she has no one to do it for her, the woman of the house must go to the fountain for all the drinking water, is it small wonder that when she sits down to hear the strange lady talk, she sometimes nods and has a little nap in the meeting?

O how ignorant of Gospel truth the ordinary woman here is! And yet amid all the ignorance there is often a faith that trusts in Christ for salvation and an earnest interest in spiritual things.

In some homes most of us sit on the floor, cushions like little mattresses being provided for a few. No one likes to be so impolite as to sit in front of another unless the room becomes crowded, so usually all are ranged around the wall. In some homes, of course, there are chairs and a kind of sofa, but I am thinking of the simpler homes in the small villages where the curious come and stand around the open door or window and only the most interested are willing to remove their shoes and come in.

We try to present the Gospel and incentives to righteous living in the simplest form. Jesus Christ is held up to Moslems, Jews and Christians as the one divine Saviour; controversial topics are, as a rule, avoided; but if some woman brings up a disputed point we try to show her in the kindest manner the true and right way.

SIDON. (*Miss*) *Charlotte H. Brown.*

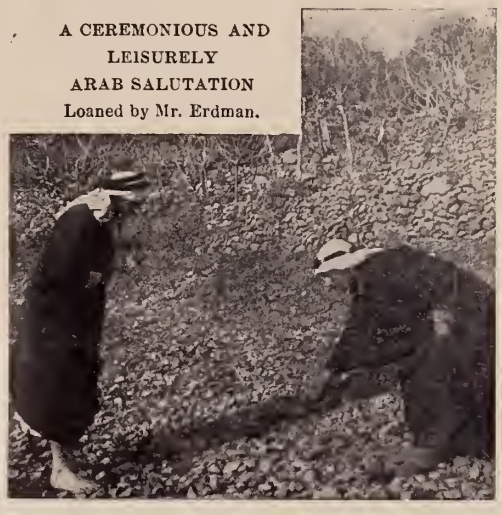
THE Kindergarten at Zahleh was started by the late Mrs. William Jessup, at least she raised the money for the building and supervised its erection. This year it was opened early in November, her daughter Theo undertaking to add the oversight of the young teachers to her other many responsibilities. About thirty children are enrolled and they seem so happy and contented. It was such an opportunity for Sunday work that I offered to superintend that part of it—so the teacher gathers in the children for Sunday-school, while I have a class in an adjoining room of as many women and girls as I can collect. It is only a beginning and it needs much working up. I suspect there is opposition from the priests too. *(Mrs. Paul) Gertrude B. Erdman.*

ZAHLEH,

The Voice of the Third Generation

This has been a very pleasant year. To be back in dear old Sidon is a great pleasure in itself, and especially to be in Sidon Seminary. My brother has been here in the Boys' School this year, and we have enjoyed such sweet and pleasant companionship. Last Sunday we rode up with Mr. Doolittle to a village where he conducted the morning service. The wife of the teacher there used to be our nurse when we were children, and it is very interesting to see how in her home, her table, and in the dress and training of her children, she imitates my mother. She is a lovely woman and her home is a centre of light in the little village. There were few women at service, as they are busy at this season of the year with the silkworms. After church one of them asked me to go to her house with her to see the silkworms. Usually, in the country, the village women are not at all cordial about my entering their house at such a time, as I have blue eyes, which are supposed to be evil and bring bad luck. I asked her if she were not afraid of me, and she laughingly assured me that she was not. When I left her she begged me to pray that the crop might be good, as the success meant practically their means of livelihood. As we were coming home we heard distant thunder and saw heavy clouds gathered back of us on the mountain. We could not be sure whether or not it was raining in the village where we had been, but I sincerely hope not, for the rain is what they most dread. The roofs are full of leaks and moisture kills the worms. I fear if the rain fell my friend will not be so cordial again nor trust so implicitly in the power of prayer. The day proved to be rather strenuous, as we were over seven hours on horseback, but it was well worth it. The joy of the people in being visited and in seeing someone outside of their little isolated village was very genuine and touching. The simple people are very dear.

Sidon. (*Miss*) *Dora Eddy.*



A CEREMONIOUS AND LEISURELY ARAB SALUTATION
Loaned by Mr. Erdman.

Of our seven house-pupils, two are my special little helpers, and pay for all their board and tuition by work. They are dear youngsters, and so helpful; they set tables, wash dishes, clean knives and take many little duties on themselves and are so grateful. I wish we could have more such children; one of the two is thirteen, a plain-looking little thing and so very, very poor that her clothes are always shabby, but this month, to my great delight and to her infinite satisfaction, she headed the Honor Roll, both in lessons and conduct. Best of all, she is a sincere little Christian, and I take great comfort in her. My other little "helper" is only eleven, a round-faced, brown-eyed little Indian maid, with long braids, a contagious laugh and a disposition that seems to be proof against all the temptations of this life to make one cross. It is a relief when things are pressing and the tension is high, just to look into this dear little face and be sure that a word will bring forth usually, not only a smile, but a happy little laugh. Dear little maid! We had to send her home for the vacation and when she came back there was a quiet, patient look in the brown eyes, and for days the laugh seemed forgotten—she had been at home where there were eight mouths to feed and scarcely enough for two.

Barranquilla, S. A. *Martha B. Hunter.*

One who keeps in touch with our missionaries not only by constant reading of all she finds from them in print but also of their manuscript letters, writes when returning some of these: "How full of interest they are! The many definite answers to prayer impress me wonderfully. If all Christians would pray *now, definitely,* for our Government, for *our city,* would not God bring about a great reform in life, in righteousness? Surely we must and will pray for all these things and more. This is our part. God will do His part—even if we do not know what it is, He knows."

A Living Epistle

HAVING a little special fund from America to help the poor, when those who had been receiving help in the famine time were dismissed, I gave each one who was likely to make use of it a dollar or so to buy material for spinning wool or cotton, sewing caps, etc. In a very few cases tools for the men of the family were given, and this help appears to have been well expended. It has been hard for them to understand that the relief was finished, but they now accept it, coming for extra help in time of sickness, when I am glad to do what I can. Conditions are gradually becoming much better, but there are always chronic cases of poverty with us, which will only end with life. The relief work has made new friends and has certainly impressed them in favor of Christianity.

On our tours we were glad to meet those who had been under Miss Jewett's influence and retained a grateful memory of her and her kindness to them, as well as of what she had taught them. One of the old school-girls of the Tabriz school we met during our stay in Mianduab where she lives. She appears to be a real Christian, bringing up her children in the same way. She is a member of the Protestant church in Tabriz and her mother-in-law said of her, "I don't need to go to church, my daughter-in-law is my preacher!"

TABRIZ. (*Miss*) *Grettie Y. Holliday.*

MRS. NICOL AND HER CLASS OF MOSLEM BOYS

Sent by Mrs. E. M. Van Cleve.

MAY TWENTY-THIRD: WEDNESDAY was the great day of the opening of our new Boys' School, the crowning of two years' hard work and of ten years' dreams. In the morning was Field Day, in which the boys did well and looked well with their badges and flags. After Field Day exercises there was an opportunity to inspect all the buildings and people were loud in its praise. Then the formal exercises took place in the beautiful auditorium. The Governor and Mayor were there and there were many speeches. The place was full and everyone seemed pleased.

At noon we had fourteen at our table, as all the Americans who were here except the school ladies, took lunch with us. In the midst of all the excitements on account of the opening of the school, I went to a Moslem wedding. When I first went in there were a lot of women guests gathered in the big court. The family or rather harem were dressing the bride, who fainted during the operation. She had diamonds in her hair and a silk scarf embroidered in gold hanging down her back. She wore an elaborate white silk dress and ropes of gold necklaces festooned all over her neck and breast. Her hands were covered with rings and her face was painted in spots with a kind of shiny gold paint. The women of the harem led her in with her eyes half closed, set her in a chair at the head of the room with women on either side to support her and lamps before her. It seemed so queer and gross and sad to me. After we had sat for an hour or two, we heard the bridegroom coming, and we all covered our faces. They made the bride stand and covered her face with her scarf with her hands up before her face. Then the door opened and the bridegroom came in, lifted the bride's veil and led her into another room. I came away then but the others stayed until the next morning. On Thursday I had nineteen Moslem callers, and there was much jabbering and chattering going on. I played for them on the organ. When I called at the bride's house the women were praying and we had a long discussion about prayer and fasting, and I told them something of Christ's teaching about it.

March tenth: Our women's meetings this week were fine. We had twenty on Tuesday though it was a very rainy day and there were thirty on Thursday. The Thursday meeting was a very lively one. The Greek women took a most interested part.

I called on some Moslem neighbors on Tuesday and found them very open-minded. They were awake to world questions and had lots of questions to ask me. Several of the women of the household could read. They were very cordial. How I long to take advantage of this opportunity.—*From family letters of Mrs. J. H. Nicol, Tripoli, Syria.*

NEWS FROM THE FRONT

JAPAN

Miss Lila S. Halsey is back from her furlough and writes: A taste for new scenes and strange customs has developed in me since my trip home last year. I should have enjoyed going around through Europe, even if I could have seen only a little, on my return, but could not leave my friends in time to do it. I reached Japan full of the determination to live a less complicated life upon my return, and in some ways I have been successful. I have not taken up work with the young men in the church this time. Instead, I have had the Normal Sunday-school class, with about thirty of our girls who teach in the church Sunday-school. This has involved a Saturday night class, and securing occasional specialists for a Monday morning lecture, besides visits to the various schools, as far as possible. There were sixteen of them, but I visited only nine. Part of the year I have taught an English Bible class of young ladies at the church. About half of them are not Christians, and yet they are daily students of the Bible, so we have organized as a Question Box class, and that has proved very interesting. One of the members who has lost her father during the year has asked some very earnest questions about the life after death.

My daily Bible class has been a source of great joy to me. I have taught the juniors in Prophecy, and was glad to see real interest grow in the Old Testament. We have had a good College Department, forty-two in attendance, and hope to push this phase of our work this year.

CHINA

Mrs. H. M. McCandliss writes from Hoihow, Hainan: We are very thankful to have had a healthful summer, with no cholera, plague or smallpox. Last summer cholera was very bad. Most of the Mission have gone away on their vacation and got into lively surroundings, with shot and shell flying around them. At our last communion service in the leper village two men and two women were baptized, making thirteen in all. How I wish you could hear the prayers of our teacher there! They are so deeply spiritual, and such an inspiration. Just as soon as the building operations on the Severance building in the hospital are completed we hope to begin our new chapel in the leper village. One of our greatest difficulties here is to know how to help the people wisely. It requires the wisdom of Solomon, for, especially among the lepers, we do not want them to think they will be supported if they become Christians, and join the church for that reason, so one cannot give as one would long to do.

We are longing for the completion of the new building—the gift of Mr. Severance—for then the patients can be put in their proper places and the compound cleaned up. Disorder and dust are very distressing to Dr. McCandliss's orderly mind, and very wearing on him. I will be glad when he can get away for a year's rest, for the building, in addition to heavy hospital work, is very hard. Some gentlemen called yesterday to see the buildings and one remarked, "Dr. McCandliss, you are architect, builder, preacher and doctor all in one." One has to be constantly on the watch. This morning the doctor happened in where the last coat of cement was beimg put on, and instead of three-quarters of an inch they were putting it on four inches thick!

LAOS

Mrs. W. C. Dodd writes from Chieng Rai: You have heard the sad news that Ruth Beebe has left us and gone home to God. On June twenty-fifth the breaking day found her drifting quietly into "Immanuel's land," and at six o'clock she slipped away, leaving her husband broken-hearted and us a stricken little band, dazed, not fully realizing that the death angel had been here, so little are we used to his presence in our own homes. Hers was the first death among the missionaries in Chieng Rai. For two months Mrs. Beebe had been going down steadily. Dr. Cort came up from Pre, but though he operated she could not respond.

We buried her in the garden, by the house she loved as her own home. There is no foreign burying ground here of any kind. Mr. Bachtell led a simple, sweet service, just at the usual hour for our English prayer-meeting. She looked very sweet, with white roses all about her. Our people sent in such quantities of flowers. We laid her away, hardly knowing what we did. We all loved her so. She just crept right into the hearts of all who knew her. Letters have come pouring in by the last mail telling how the whole mission mourns with us.

Mrs. H. C. Campbell writes from Chieng Mai: We are so happy in our work here and the good Lord is blessing us to the fullest extent. Since January Mr. Campbell has baptized over five hundred persons in his out-village districts and the people are becoming Christians in great numbers. He reports eighty-five in the past ten days, and many more on the point of decision. It is a great privilege to be among these people. I sometimes think we are too apt to magnify our work to you good friends who are at the helm. We realize that without you all, we could do nothing, for it takes your money, your prayers and your constant support to keep us going. Certainly the Great Physician is blessing this malarial epidemic to the good of His cause. The people realize that there is no help in the spirits at this time and are giving up the spirit worship in great numbers. More than three thousand persons have become Christians since the epidemic began, and we really believe this is only a beginning in the field. The signs of the times prove this to us. A few days ago I had a touch of the fever, but as I have been dealing out the proper medicines to other people for the past two years, I was in a position to know how to treat myself, thus relieving our tired and overworked Dr. McKean of one case at least. Next year we shall have three physicians in Chieng Mai,

With Presbyterian Young People

AMONG THE STUDENTS

Mrs. Potter has been leading Normal Mission Study classes at Vassar, Wellesley and Mount Holyoke colleges this fall. Fifty women who are the leaders of all the mission classes in these three colleges for this year have spent five weeks in earnest, enthusiastic work in preparation, studying, debating and discussing ways and methods of making mission study the most fascinating and compelling work in college.

Surely these girls will be given a chance to go on with this work of leading classes when they come home next year or the year after? Could there not be a solution here for the reiterated, constantly repeated request for "leaders" in all departments of our church work?

Eight hundred and fifty college women at a missionary meeting is rather an unusual sight, and yet that is what happened when Sherwood Eddy spoke at the Vassar Bible and Mission Study Rally this fall, and over three hundred of these girls have gone into the mission study classes for ten weeks of good hard work with leaders who have been getting ready by five weeks of normal mission study training.

The leaders of the Student Volunteer group at Wellesley thought it *might* be possible with hard work to get forty girls to go to the Student Volunteer Convention at Brown University. Ninety girls clamored to be allowed to go, and went.

Forty girls came into a four weeks course on Comparative Religions, led by the Presbyterian Secretary of Student Work, at Barnard this fall. College women are alive to the subject of missions.

It is an inspiration to presbyterial officers to have the young people present at the presbyterial meetings. The result to the young women themselves is here given by a correspondent: "One thing that has happened lately has been a great help and inspiration to our Guild. Two of our members went to the foreign mission presbyterial meeting ten days ago, and got lots from the meeting, especially the Young People's Hour; the best part though was meeting some girls from the W. G. of that place, talking things over with them and exchanging ideas. It made us all feel as if we were part of a big whole and much more interested in the work."

THE BALLAD OF THE SAINT

BY THEODOSIA GARRISON

The Little Cherubs whispered,
"What strange, new soul is this
Who cometh with a robe besmirched
Unto the Place of Bliss?"
Then spake the Eldest Angel,
"The robe he wears is fair—
The groping fingers of the poor
Have held and blessed him there."

The Little Cherubs whispered,
"Who comes to be our guest
With dust about his garment's hem
And stains upon his breast?"
Then spake the Eldest Angel,
"Most lovely is the stain—
The tears of those he comforted
Who may not weep again."

The Little Cherubs whispered,
"What strange, new soul is he
Who cometh with a burden here
And bears it tenderly?"
Then spake the Eldest Angel,
"He bears his life's award—
The burden of men's broken hearts
To place before the Lord.

"The dust upon his garment's hem,
My lips shall bow to it;
The stains upon the breast of him
Are gems quite exquisite.
Oh, little foolish Cherubs,
What truth is this ye miss?—
There comes no saint to Paradise
Who does not come like this."—*Quoted.*

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

The King's Business: CHAPTER IV: DRILLING THE KING'S ARMY

Use Bible lesson, *St. Paul's Emphasis on Education*, Eph. 4, 11-16; II Tim. 2, 2; Titus 1, 9.

Show the impossibility of interest without knowledge.

State the function of the Department of Education in the women's auxiliaries.

What part does real education play in your own auxiliary? Have you a Secretary of Literature? What assistants has she? What official co-operation in her plans and their execution?

Problems the department of education has to meet: necessity of specific study of the particular field; classification of the women as to characteristics, abilities, information, special personal interests.

Importance of co-operation of the women's society with the church missionary committee.

Plan of education by different sorts of meetings:

1. Programme meeting; organization of competent committee; time necessary to prepare; selection of subject, material and treatment; of those to take part; plans to secure an audience; suggestions for fresh and varied programmes; conservation of results.

2. Mission study class; small group or large class? in connection with women's auxiliary or detached groups? Quote typical classes and methods.

3. Reading circle, using text-book and collateral reading; suggestions for general missionary reading courses; study methods in your own society of use of missionary books, are they read and recommended?

4. Home department; describe its operation; a stepping-stone to, not a substitute for, active service.

Consider use of advertising methods, how to put things in attractive and telling ways.

Use of Annual Reports, how can this be made attractive and not perfunctory?

Plans for circulation and intelligent use or magazines, leaflets, charts, maps, posters, pictures, blackboard exercises.

How to secure and how to use a missionary library; the best use of missionary letters.

Have written answers to the question: Are you growing each year in knowledge and in prayer, gifts and service for missions?

THE NEW TOOL IN THE HANDS OF A GOOD WORKMAN

A LETTER FROM THE MISSION STUDY SECRETARY OF THE NEW YORK BOARD

READERS of WOMAN'S WORK who are planning to use *The King's Business* as a text-book for study classes, or as the basis of a series of programmes, may be interested to hear some of the comments made by members of classes which have been actually using the book.

"*The King's Business* is a mine of information and inspiration. We cannot possibly exhaust its treasures in a course of six lessons."

"It is the sort of book which every officer of a society or leader of a study class should have always at hand for reference."

"I have always been in a missionary society but never knew a thing about the organization of the Board until I studied Chapter II. I am so glad to have this opportunity to learn."

"As for me," said a presbyterial officer, as the class took up the discussion of the relative advantages of close and loose federations of women's boards with the general Board, "I confess I had never read the Constitution of our Board until last evening."

"We need just this kind of study or our organization to make all our methods more effective. I think it's fine!" exclaimed an enthusiastic member of a young people's society.

"I feel that we have been doing almost *nothing* compared to what we *might* do," said one member, when the chapter on *Drilling the King's Army* was under discussion. And at the next session when *Prayer as a Channel for Service* was the topic before the class, one member exclaimed indignantly: "We have been making prayer just a part of our 'opening exercises,' just something to be done to *open* the meeting, instead of realizing that it is the most important part of our service."

"There is *so much* in this book," said one, with almost a sigh. "Yes," replied another, "I have just gone through the

book for the fourth time, marking sentences which seemed to me vitally important, and each time I find something new to underscore."

These quotations show the value of our new text-book, and prove the truth of the statement made in the August number of WOMAN'S WORK that *The King's Business* is a book for leaders of the women's work in every church. Those who have been engaged in the work as officers or as active members of local societies welcome the new impetus which comes from a comprehensive view of the magnitude and importance of the missionary enterprises, combined with a setting forth of those practical methods which we must adopt if we are to make our organization more perfect, our knowledge more exact, our service more effective, and ourselves more "meet for the Master's use."

Jean Eleanor James.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

——— ——— Rev. L. J. Beebe from Chieng Rai, Laos. Address, Bellingham, Wash.
At San Francisco, Aug. 10.—Miss Anna K. Gibbons of Japan. Address, 902 S. Florence Ave., Kirksville, Mo.
At San Francisco, Aug. 10.—Miss J. M. Johnstone of Japan. Address, Orillia, Ontario, Can.
At San Francisco, Aug. 10.—Miss Matilda H. London of Japan.
At San Francisco, Aug. 15.—Dr. Elizabeth F. Lewis of N. China. Address, Punxsutawney, Pa.
At San Francisco, —— —.—Mrs. P. W. McClintock, of Hainan. Address, 210 Spring St., Portland, Ore.
At New York, Sept. 20.—Miss Blanche B. Bonine of Mexico. Address, care William Machmer, Amherst, Mass.

DEPARTURES:

From New York, Aug. 30.—Mrs. C. S. Williams, returning to South America.
From San Francisco, Oct. 1.—Miss Eula M. Van Vranken, returning to Laos.
From New York, Oct. 14.—Rev. and Mrs. George Scherer to join the Syria Mission.
From New York, Oct. 18.—Rev. Dr. and Mrs. E. M. Wherry, returning to India.
From San Francisco, Oct. 24.—Mrs. R. E. Abbey, returning to Central China.
From San Francisco, Oct. 28.—Miss K. Arthurs and Miss Elizabeth Faries to join the S. China Mission.
From San Francisco, Oct. 30.—Rev. and Mrs. Herbert E. Blair, returning to Korea.
From New York, Nov. 1.—Miss Charlotte E. Hawes, returning to China.

MARRIAGES:

At Thomasville, Ga., October 14.—Rev. Edwin Kagin of the Korea Mission to Miss Mary F. Johnstone.
At Lodiana, India, October 21.—Rev. Charles H. Rice to Miss Mary E. Compton, both of the India Mission.

RESIGNATIONS:

Rev. and Mrs. James S. Cunningham of the West Africa Mission, Appointed 1901.

AN IMPORTANT RESOLUTION

SECRETARIES OF LITERATURE, PLEASE NOTE.

AT General Assembly, last May, one of the resolutions introduced was as follows: "That our pastors and sessions be requested to see to it that our excellent little paper, *Over Sea and Land*, be found in every home where there are children, so that early in life they may become interested in mission work." It is the women of the Church who can carry out this recommendation—to "see to it" that the magazine is placed in every home where there are children. This is the only mission magazine for Presbyterian young people—no other can take its place, because *Over Sea and Land* tells about all the work of the Presbyterian schools and missions, in which our children should take pride as well as develop an interest in giving a helping hand. Secretaries of literature are requested to remember that the circulation of the magazine relies upon their efforts and upon the efforts of other members of their societies. Samples and advice free, Room 1113, 156 Fifth Ave., New York.

THE WORLD'S CHRISTMAS TREE

WHAT is the origin of the Christmas tree? What legends and historical facts are back of it? Has the Christmas tree any spiritual significance? Is the Christmas tree used in non-Christian lands? These and other interesting questions are answered in the Christmas programme offered by the Foreign [illegible] this year, entitled *The World's Christmas* [illegible]. Its presentation in your Sunday schools wi[illegible]ish an occasion of spiritual and educationa[illegible]ne. Mite-boxes for the Foreign Mission offering are furnished in an attractive design, and these supplies are free of charge provided the Christmas offering of the Sunday-school is sent to foreign missions through our Board. Send all orders to Rev. George H. Trull, Sunday-school Secretary, 156 Fifth Avenue, New York City.

The Women's Synodical Society of Michigan had a splendid fall gathering in Grand Rapids, October second, rejoicing to welcome Mrs. A. L, Berry, the new president of the Northwest Board, as their chief speaker and honored guest. A gain of forty-eight study classes was reported, and of eight Westminster Guild Chapters, also an increase of 153 in magazine subscriptons and of more than three thousand five hundred dollars in gifts.

The December *Everyland* presents a Christmas missionary entertainment for children entitled *Inasmuch* which fits in well with the new children's book, *Crusaders in Turkey*. The entertainment is based on the idea of the children's crusade and presents the nations in symbolic form seeking the home of the Christ-child. It is simple, direct, full of action, and adapted to children's interest.

In order to keep their interest up to date every member of Westminster Guild should read the *Bulletin*. It is full of interest and information. The price is fifteen cents a year for three issues and because every member does not care to pay even that small sum, we have devised the plan of forming into groups of three, each paying five cents.

A correspondent says: "I was again disappointed at our presbyterial meeting to learn that ours is the only Chapter of Westminster Guild in all this Presbytery. It seems to me there are so many people who balk at anything like study, life to them seems to be a thing of mere enjoyment and they do not feel inclined to assume any deeper responsibility."

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

Prayer-meeting December sixteenth. Topics: *Our Mission Study Classes, Syria, Persia.*

A flying call from Dr. and Mrs. E. M. Wherry on their way back to India made us eagerly wish for more time with these strong, young missionaries of forty-six years in the Punjab.

Prayer-meeting October twenty-first was "wonderful" in that it brought Rev. Dr. Rodgers of the Philippines, Miss Bonine from Mexico and Mrs. B. W. Labaree, always of Persia. So clearly did Dr. Rodgers present the Philippine situation with its Christian unity in missionary effort and the beneficent strong hand of our Government that we could see the possibility of compassing, in our own lifetime, those islands with Christian influences and teachers. Miss Bonine, driven from Aguascalientes by the contending armies at her door, made vivid the needs of Mexico in these days of peril and the sure hope of a new and better future. Her unwelcome vacation is to be utilized in studying agriculture for the benefit of her ignorant pupils. Mrs. Labaree prophetically showed that our immigrant population would prove a menace or a blessing largely as influenced or not by missions in their own land before coming here. Never were Home and Foreign missions presented as more absolutely interdependent.

The Louise Y. Boyd Hospital for Women, at Tsinanfu, China, needs a second medical woman to assist Dr. Caroline Merwin. The additional money for the support and sending out of this doctor is pledged by daughter of Mrs. Louise Y. Boyd, of whom the hospital is a memorial. The hospital closed for several years for lack of health. A help for Dr. Merwin. Last year it was reopened April seventeenth with eighteen patients, the number increasing to sixty-seven in three months and crowding the waiting room. Tsinanfu is the capital of the Shantung Province, three hundred miles south of Peking; with its Union Medical College, and men's hospital connected with the Shantung Christian University, it offers unusual opportunity for Christian medical work.

The China Council asks for a teacher with experience to take charge of a school for missionaries' children, with grades from elementary to high school courses. A contract to be made for three years, with a salary of six hundred dollars and travel expenses paid both ways. An appointment from the Presbyterian Board of Foreign Missions required. If reappointed at the end of three years, a six months' furlough with salary would be granted. Mrs. C. E. Morris, 501 Witherspoon, will correspond with any one considering the position.

Miss Mary W. Kerr has been appointed Secretary for Special Work to fill Miss Schultz's unexpired term.

Leaflets for the Month: *Is Old Persia Ready for a New Birth?* 5 cts.; *The New Woman in Persia,* 2 cts.; *Hospitals in Persia,* 3 cts.; all new. *Wonder Stories from Persia, Syria,* each 3 cts.; *The New Persia,* 75th Anniversary series; *Sanatorium at Maamaltain; Dr. Samuel Jessup,* each 2 cts. Posters: Syria Stations, set, 20 cts.

New Leaflets: *The Upside-Down Children* (Persia), Rev. R. M. Labaree, 2 cts., 20 cts. per doz.; *A Devotional Service for the Thank Offering Festival,* 1 ct., 10 cts. per doz.; *Conference on Missions in Latin America,* 20 cts.; *Testing of a Mission,* 2 cts.

☞Do not send orders for leaflets, Year-Books or other literature to Woman's Work but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at ten A. M. Visitors welcome.

The return of Mrs. Albert L. Berry to the presidency of the Board of the Northwest gave a thrill of satisfaction and a new hope to the members of the Board and to the constituency. No member of our Board is held in higher esteem, Mrs. Berry being a natural leader, tactful and resourceful, with a mind ready, clear and judicial. She is full of sympathy, as well as fearless where duty calls. Our offices are filled by earnest, capable, consecrated and influential women, and we hope for great things to be accomplished.

Now that every one is home again and rested after the summer outings, we hope that no time may be lost in any society in starting aggressive work.

The China campaign is upon us and needs active work. We want to raise over fifty thousand dollars extra for China before the end of 1915. That means twenty-five thousand dollars before March first, 1914, and that means begin to-day and work steadily throughout the year. Be *vigilant*, and let no opportunity escape. The Finance Committee will probably have some plans to offer in the next issue—watch for them.

Among the most helpful words heard here during the autumn were those of Rev. Geo. S. and Mrs. McCune of Syen Chyun, Korea, who showed the desire for education there to be almost as great as the need; also told of the great faith of those who endured persecution and of immediate answers to prayer on their behalf. Mrs. McCune acknowledged gratefully the receipt of letters from various parts of America expressing interest in the self-help department of the Woman's School, and drew from the depths of her own heart reasons why Korean girls should be helped to help educate themselves.

The spirit of prayer has been unusually manifest in the Friday morning meetings of late. Said one of the most regular attendants: "I cannot go alone in the evenings, so this is my mid-week meeting." Among guests from a distance who have helped have been Mrs. J. S. Oliver of Los Angeles; Mrs. G. W. Rhoads, President of Mattoon Presbyterial Society, and Mrs. H. R. Turner, Mission Study Secretary of North Dakota Synodical Society. The genial president of Fargo Presbyterial Society, Mrs. Geo. F. Clark, also left some very cheerful memories in the mission room.

The fund promised for the China Propaganda is the synodical extra for this year and next. Our pledge for this work was seventy-five thousand dollars, to be raised in three years. One year has passed, and we should raise at least thirty thousand extra this year, before March first.

Leaflets: Syria.—*Blind Hohannes on Tithing; Dr. Samuel Jessup; Sanatorium at Maamaltain; Why Zaraphee Changed Her Mind; Syria, The Land of the Veiled Problems,* each, 2 cts. Picture Posters: 1. *American Press, Beirut College.* 2. *Dr. Eddy's Hospital and Sanatorium.* 3. *Beulah Home, Asfuriyeh Hospital.* 4. *Syrian Churches,* 5 cts. per set. Persia.—*Is Old Persia Ready for a New Birth?* 5 cts.; *The New Woman in Persia,* 2 cts.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

Miss Marie Gauthey of Sangli, India, is home on her first furlough.

At the Board meeting she spoke of the hopeful work among the children and how their singing Christian hymns at their work and play carried the message to many whom the missionary could not reach. She told of a boy Christian who started a school in one of the villages. He asked her to visit them and when she could not, he brought the school many miles to see her.

Mrs. Maus, wife of Col. Maus of Governor's Island, told of her sojourn in Manila and gave a humorous account of Mrs. Rodgers persuading her to sing at a meeting in one of the worst localities of the city.

She paid a high tribute to missionaries, saying that criticisms always proved untrue when investigated. They did the best that could be done under the circumstances.

Dr. White began the story of his nine month's trip to the Orient. In India he attended a C. E. convention of over a thousand. He was impressed by the absolute receptivity of the people. He was in China on that unforgetable day when the whole world was called together for prayer by a non-Christian president. Going from India to China was like going from clouds into sunshine.

Binghamton Presbytery mourns the loss of Mrs. Edward P. McKinney. For fourteen years she was president of the presbyterial society and devoted much thought and time to its work. She was also prominent in social and civic activities. Now she rests from her labors and her works do follow her.

A new society has been organized in Howard, Steuben Presbytery. A missionary society is now in every church in that presbytery.

During the summer Mrs. Anderson assisted in the formation of a new Y. P. S. C. E. at Stapleton, Staten Island—a society most remarkable because of the number of young men interested.

Mrs. Montgomery and Mrs. Peabody are expecting to make a tour around the world. They have asked for letters of introduction to our missionaries. Mrs. Montgomery is to write a book for the United Study of Missions series. Because of their short stay they will be able only to visit mission stations on the coasts and in principal cities.

The Secretary for Specific Work will be at Room 818 on Wednesday mornings at ten o'clock. She will be glad to meet at that time any who wish a personal interview in regard to special objects.

We are glad to say that Miss Marcia Kerr of Brooklyn has consented to take the place of Secretary for Mission Bands, Junior and Int. C. E. Societies which Miss Waters has been obliged to resign. The latter does not leave the work, as she now becomes Assistant Secretary. Miss Kerr has a brother, Rev. Wm. Kerr, in Chai Ryung, Korea.

Leaflets on Persia and Syria: *Is Old Persia Ready for a New Birth?* 5 cts.; *The New Woman in Persia,* 2 cts.; *Glimpses of our Work in Syria; The Land of Veiled Problems; Dr. Samuel Jessup,* each 2 cts.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

WORD has been received from New Mexico that Miss Vaughn has had untold influence over the people whom she has addressed and several have expressed their heartfelt gratitude that they have had the privilege of hearing her.

THE extension department shows encouraging additions and a gratifying call for books and helps to be used in study classes and societies.

THOSE members of the Board who have been traveling in the field, bring or send glowing reports of classes and societies formed, enthusiastic, sincere work and study being done, and above all, an unusually marked spirit of harmony prevailing.

GREAT cause for rejoicing was given by the receipt of a check for eight hundred dollars from one woman, who had made that amount from raising pigs, starting with *one* pig several years ago. One hundred dollars of this sum was designated as being for the China Fund, the rest to be disposed of at the discretion of the Board.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From San Francisco

920 Sacramento St. Meetings 10.30 and 1.30 every first Monday of each month. Executive meeting every third Monday. Prayer-service first and third Monday, from 12 till 12.30.

OUR president, Mrs. Pinney, is visiting presbyteries in Utah and Arizona. Mrs. J. G. Chown conducted the October meeting.

MRS. PAUL RAYMOND was with us, and has come to stay. Our societies will remember that she prepared our new text-book, *The King's Business*. They will love the book the better that Mrs. Raymond will belong to the Occidental Board. A glad welcome awaits her.

MISS CAMERON is detained from taking her vacation; a difficult rescue case is before the courts and the decision is postponed from week to week.

MRS. STURGE read letters from Mrs. Wambold of Korea and others.

A LARGE number of missionaries sailed on October first for the Orient, and we went to see them off. It was on one of California's hottest days. A journey to the wharf in the broiling sun was distressing, as there is no street-car line or conveyance of any kind to take travelers to the ship. The walk of about a quarter of a mile must be endured, almost no sidewalks, no shade, and no guide to the steamer. Two ships were there, the *Tenyo Maru*, just in, and the *Mongolian*, to go out. Which was which was difficult to determine, as only the smoke-stack of each was visible behind the piers. Some of the missionaries may have needed another furlough after such fatig[illegible] We offer them our sympathy, which wil[illegible]ach them, as WOMAN'S WORK is sent mont[illegible]y to them all.

MISS ISABEL LAUGHLIN, just graduated from Mount Holyoke, is appointed Field Secretary among Presbyterian women students and also of the Westminster Guild. She will in this way aid the churches while enlisting college students in Christian work.

IT is a regrettable fact that in some portions of China Chinese Mullahs are at work. It is fraught with danger, that they give an important place to the Scriptures, holding Jesus to have been an apostle, who "declared the coming of another Mahomet." The whole theory of Islam is that it is the latest sent of all religions; that Jesus was merely a preacher of the coming of Mahomet. This is a question that our missionaries will contend with; to present Christ as the Son of God, and the real revelation of God from the beginning to the end.

LEAFLETS: *Topic, Moslem Lands, Persia and Syria.* Heroes have for many years been at work in these lands—Dr. A. Grant and Fidelia Fiske in the early years in Persia. Tracts on *Home Life, Schools, Colleges, and Hospitals,* with a *Sketch by Louise W. Shedd,* and *The New Persia,* may be had.

Syria presents the life of *Dr. Van Dyck, a Hero; Schools and Colleges; Home Life; Hospitals; Notable Syrian Missionaries; The New Turkey; Under the New Sultan; Wonder Stories.*

☞Do not send orders for leaflets, Year Books or other literature to WOMAN'S WORK but to your own Headquarters.

[IN the San Francisco Notes in our September number Immanuel Church of Los Angeles, Cal., was credited with nine missionaries on the foreign field. A correspondent in Pasadena, Cal., writes to tell us that two of those mentioned, Mrs. Louise W. Shedd and Mrs. Laura M. Johnson, have for years been entirely supported by the Pasadena Presbyterian Church. They are mentioned on the folder of the Los Angeles Church as members on the foreign field, but not as missionaries under the care of Immanuel Church. Both of these churches are interested to have the matter of their relation to these missionaries clearly understood.—ED.]

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

WE met for our third Tuesday meeting on the afternoon of October twenty-first. Our room was filled to overflowing, for it was an occasion of double interest: Mrs. Paul McClintock of Nodoa, Hainan, China, was with us to tell of matters of interest in her field, and Mrs. and Dr. W. S. Holt were present for the last time before taking their leave for Philadelphia, where Dr. Holt goes to be associate secretary in raising the ten million dollar fund for ministerial relief and sustentation.

It was a sad event to part with these dear workers, who have labored over twenty-eight years in the Northwest. To us who are here it seems as though nowhere can their services be so much needed as in this territory.

It was in their home that the North Pacific Board was thought into being. They founded

the Chinese Mission in Portland and their work among these people has been signally blessed. Many who have returned to China have gone as Christian men. They leave the Holt Chinese Presbyterian Church, organized last summer by the authority of the Portland Presbytery, and these Christians and all Chinese in the city are feeling keenly the loss of Dr. and Mrs. Holt. No others can talk to them in their language. They have been their counsellors and helpers ever since their return from missionary work in China, where they labored twelve years, only returning on account of Dr. Holt's broken health. The past few years he has visited up and down our Pacific Coast states in the interests of Home Missions, and Mrs. Holt has done heroic work in rescuing Chinese slave girls and performing the duties of various offices of our Board. The leader of the meeting commended her with the words of Ruth 2:12: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

MRS. MCCLINTOCK told of the superstition and darkness of Chinese heathenism, and how they *do* need the Christian religion, their own *not* being "good enough for them, nor for us." She strongly pointed out that *now* is the time to give them our Christian schools as they are glad, whether Christians or not, to send their children to these schools now, but that in ten or fifteen years they will have money enough, and educated Chinese enough to establish their own Government schools, which they are intent upon doing, and then they will not care for ours.

NEW LITERATURE: Send a stamp for *The Present China*, of China series, No. 4.

Do not send orders for leaflets, Year-books or other literature to WOMAN'S WORK but to your own Headquarters.

RECEIPTS TO OCTOBER 15, 1913

By totals from Presbyterial Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$83.00	LEHIGH,	$162.05	REDSTONE,	$434.91	WEST JERSEY,	$358.05
BALTIMORE,	11.00	LIMA,	313.05	SHENANGO,	173.50	WESTMINSTER,	435.72
BEAVER,	161 00	MCMINNVILLE,	31.95	STEUBENVILLE.	5.63	WHEELING,	132.00
BELL,	10.30	MAHONING,	267.00	UNION,	93.45	WOOSTER,	283.55
CARLISLE,	851.15	MAUMEE,	163.70	WASHINGTON	728.82	Miscellaneous,	740.52
CHATTANOOGA,	76.30	MONMOUTH,	251.89	WELLSBORO,	52.00		
CLARION,	359.25	NEW BRUNSWICK,	608.54				
CLEVELAND,	1,036 14	NEW CASTLE,	320.21	Receipts from Sept. 15th to Oct. 15th,			
COLUMBIA.	41.10	NEW HOPE,	22.64	Regular,	$8,462.68		
COOKEVILLE,	6.00	NEWTON,	176.45	New China Fund,	5,847.09		$14,309.77
FAIRFIELD,	13.50	OXFORD,	18.15	Total receipts since March 15th,			
FLORIDA,	10.00	PARKERSBURG,	82.00	Regular,	$50,896.12		
FRENCH BROAD,	81.00	PHILADELPHIA,	4,500.00	New China Fund,	15,855.38		$66,751.50
GRAFTON,	145.00	PHILADELPHIA, N.,	386.30	Special Gifts to Missionaries,			205.50
HURON,	27.25	PITTSBURGH,	5.00	(MISS) SARAH W. CATTELL, *Treas.*,			
LACKAWANNA,	530.45	PORTSMOUTH,	120.25	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

BISMARCK,	$18.45	GRAND RAPIDS,	$43.00	MONROE,	$18.00	RUSHVILLE,	$107.00
BOULDER,	316.00	HASTINGS.	58.38	MOUSE RIVER,	13.10	SAGINAW,	91.59
BUTTE,	23.00	HELENA,	42.00	MUNCIE,	173.82	SHERIDAN,	13.00
CAIRO,	20.00	INDIANA,	20.00	NEW ALBANY,	83.75	SIOUX CITY,	529.00
CEDAR RAPIDS,	262.52	INDIANAPOLIS,	548.58	OMAHA,	104.25	SPRINGFIELD,	483.00
CENTRAL DAKOTA,	14.00	IOWA,	313.05	OTTAWA,	263.00	WINNEBAGO,	145.75
CHICAGO,	2,179.05	IOWA CITY,	142.00	PEMBINA,	74.00	WINONA,	129.15
CHIPPEWA,	45.00	KEARNEY,	122.00	PEORIA,	384.00	YELLOWSTONE,	26.00
DES MOINES,	233.20	LA CROSSE,	4.00	PETOSKEY,	21.00	Miscellaneous,	7.51
DETROIT,	626.75	LARAMIE,	8.00				
DUBUQUE,	121.20	MADISON.	56.00	Total for month, (including New China Fund, $781.66)			$8,700.42
EWING,	57.09	MANKATO,	167.66	Total from March 15th, (including New China Fund, $13,335.41)			60,398.11
FARGO,	13.67	MILWAUKEE,	183.50	MRS. THOS. E. D. BRADLEY, *Treas.*,			
FLINT,	41.00	MINNEAPOLIS,	113.95	Room 48, 509 South Wabash Ave., Chicago.			
FORT DODGE	91.50	MINNEWAUKON,	26.75				
FREEPORT,	118.75	MINOT,	3.45				

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$82.00	LONG ISLAND,	$25.00	TROY,	$81.00	Interest,	$350.00
BINGHAMTON,	153.00	LOUISVILLE,	82.00	Miscellaneous,	418.00		
BROOKLYN,	136.00	LYONS,	79.90	Receipts from Sept. 15th to October 15th,			
BUFFALO,	750.50	NASSAU,	125.00	Regular,	$6,947.42		
CAYUGA,	152.00	NEWBURYPORT,	36.00	New China Fund,	136.25		$7,083.67
CHAMPLAIN,	40.00	NEW YORK,	2,982.75	Total since March 15th,			
CHEMUNG.	215.50	OTSEGO,	145.00	Regular,	$35,932.26		
GENESEE,	176.02	PRINCETON,	50.00	New China Fund,	8,535.23		
GENEVA,	245.00	PROVIDENCE,	32.00	Endowment,	50,000.00		$94,467.49
HUDSON,	205.00	ROCHESTER,	138.00	(MISS) HENRIETTA W. HUBBARD, *Treas.*,			
JERSEY CITY	62.00	STEUBEN,	205.00	Room 818, 156 Fifth Ave., New York.			
LOGAN,	97.00	SYRACUSE,	20.00				

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE	$7.02	PECOS VALLEY,	$10.00	Total for month,			$965.28
AMARILLO,	41.00	RIO GRANDE,	20.00	Total to date.			12,639.76
CARTHAGE,	700.00	SANTA FE,	30.00	China Campaign Fund for Oct.,		$163.35	
MCALESTER,	23.30	WACO,	6.00	" " to date,		1,897.40	
MUSKOGEE.	46.00	Miscellaneous,	31.05	MRS. WM. BURG, *Treas.*,			
OZARK	50.91			708, 816 Olive St., St. Louis, Mo.			

DATE DUE

FEB 2 6 1985

DEMCO 38-297